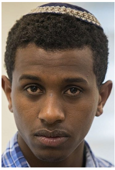

Ethiopian Jew

Ashkenazi

Yemeni Jew

Indian Jew

1. Ben Guron - It is because we are the children of the Jewish people and it is the only homeland of the Jewish people that we have rights in this country. We are returning to Palestine

2. Ben Guron - But when Great Britain and all other European Powers recognized the right of the Jewish people as a whole to return to their country and to reconstitute their National Home here.

3. Ben Guron - It is related to two things, to the need of the Jewish people in the world, how many Jews are in need to return to Palestine, and it is related to the objective possibilities of Palestine. As long g there is a Jew in the world who must come back and is willing to come back and as long as a place can be made for him without displacing one of those already here, he can come here

4. Ben Guron - Then when the Balfour Declaration was made, one of the authors of the Balfour Declaration and a Member of the War Cabinet, General Smuts, before the new immigration started after the War, made a declaration, “I have no doubt in my mind that, although I may not live to see the day when the whole of Israel will return to Palestine, yet more and more it will become the national home of the Jewish people. From those parts of the world where the Jews are oppressed and unhappy, where they are not welcomed by the rest of the Christian population, from those parts of the world you will yet see an ever-increasing stream of immigrants to Palestine.” That was said in 1919.

5. Ben Guron - The stronger we get, the greater our community becomes in Palestine, the greater our colonization work, the more developed our scientific institutions become, the more will be recognized by our neighbors abroad and here the blessing of our work and the mutual interest which exists historically between the Jewish people which is returning to its country, returning with the tradition of European culture, with the blessing of European culture

6. Ben Guron - I know the Arabs, at least some of them, don’t want us to return and I understand but it is natural.

7. Ben Guron - We are returning to our country as of right. It is your wish that this land, too, should be Arab. Perhaps it is a natural desire. Many of you prefer a poor Arab country to a prosperous Jewish country. That does you honor, but we are not strangers to this land. It always has been and remains forever a historic hamlet. History has decreed that we should return to our country and re-establish here a Jewish State, and a Jewish State will be established. Many of you know it as well as we.

8. Ben Guron - The return of the Jews to their country is a work of self-liberation and self-reconstruction, which is contributing to the reconstruction and liberation of the country as a whole.

9. Ben Guron - The Balfour Declaration was not the first of its kind, just as this is not our first return. After the destruction of our first commonwealth by the Assyrians and Babylonians, the Persian King Cyrus the Great in the year 538 B.C. made the first “Balfour Declaration”, as we are told in the Book of Ezra:

10. Ben Guron - Towards the fulfillment of a national restoration Zionists reckon, not without reason, on the migration of millions of Jews to Palestine. However Jewry may be divided in opinion as to the shape which that restoration should take, there is little doubt that, given freedom to return and possess land under their own laws, Jews would resort to Palestine in sufficient number to form a nation.

11. Ben Guron - The Jews do not want to stay where they are. They want to regain their human dignity, their homeland, they want a reunion with their kin in Palestine after having lost their dearest relatives. To them, the countries of their birth are a graveyard of their people. They do not wish to return there and they cannot. They want to go back to their national home.

12. Ben Guron - A Homeland and Statehood! A Homeland, where a Jew can return freely as of right. Statehood, where he can be master of his awn destiny. These two things are possible here’, and here only. the Jewish people cannot give up, cannot renounce these two fundamental rights, whatever may happen.

13. Ben Guron - There was only one cure he could prescribe for his dispersed people: to return and settle in the Land of Israel.

14. Ben Guron - It is from these sources that archaeologists and historians derive their basic knowledge. Often Jews, reading in distant lands the story of the country and its historic places, have reconstructed in their imagination forgotten episodes from bygone happy days. As in a vision the ancient places would become real to them, and they would be seized with an ardent yearning to make the ascent to the Land of Israel and kiss its soil.

15. Ben Guron - From the days of Daniel during the Babylonian Exile the present day —that is to say a period of 2,300 years- every Jew saying his prayer has turned his face towards Jerusalem. Three times a day, in the course of his religious devotions he stressed the connection between himself and his ancient home, praying for the return of his exiled people. The hope of a revival of Jewish independence in this historic land was the corner-stone of his faith. It was an essential of his spiritual life.

16. Ben Guron - In our view it is the duty of every Jew to come and live in Palestine; and any regulation restricting the fulfilment of this commandment is not only devoid of legal authority, but positively sinful. This land was once ours and by the grace of Heaven it will be ours again and a new Jewish Commonwealth will arise in it. No power in the world can stop us from returning to this our land.

17. Ben Guron - Palestine, which, for the Jewish people, has always been and will always remain the land of Israel, was in the course of centuries conquered and invaded by many alien peoples, but none of them ever identified its national faith with Palestine. The Jewish nation in Palestine is rooted not only in past history but in a great living work of reconstruction and rebuilding, both of a country and of a people.

18. Ben Guron - We are not here on the strength of the Balfour Declaration or the Palestine Mandate. We were here long before. I myself was here before. Many thousands were here before me, but we were here long long before that. The Mandatory Power is here on the strength of the Mandate speaking legally from the legal point of view. Our case, and I think you will meet many such cases now in Europe, our case is that of one who builds a house for his family to live there who was expelled forcibly and the house was given to somebody else. It changed hands and then the owner comes back and wants to get his house again. In many cases the Jew is being kept out, it is occupied by somebody else. To make it more exact I will say it this way. It is a large building, our building, of say 150 rooms. We were expelled from that house, our family was scattered, somebody else took it away and again It changed hands many times and then we had to come back and we found some five rooms are occupied by other people, the other rooms from neglect are destroyed and uninhabitable. We said to these occupants we do not want to remove you, please stay where you are, we are going back to these uninhabitable rooms, we will repair them, and we did repair some of them and settled there. Then some other members of the family are coming back and they want to repair some other uninhabitable rooms, but then these occupants say “no, we are here, we do not want you; we do not live in them, these rooms are no good for any human beings but we do not want you to repair them, to make them better”, and again we do not say to them “leave, it is ours.” We say “You stay, you are there but from yesterday, you may stay please and we will help you to repair your rooms too if you want; if not you can do it yourself”. (at the American Committee of Inquiry Jerusalem, Palestine 11th March 1946

19. Ben Guron - The conflict between us today is the most tragic for it is in a way a family conflict. But it will not last long. The work of our generation, we shall carry out even if the obstacles in our path increase, for it is to us a matter of life and death. We are returning to our country as of right. It is your wish that this land, too, should be Arab. Perhaps it is a natural desire. Many of you prefer a poor Arab country to a prosperous Jewish country. That does you honor, but we are not strangers to this land. It always has been and remains forever a historic hamlet. History has decreed that we should return to our country and re-establish here a Jewish State, and a Jewish State will be established. Many of you know it as well as we.(Public Hearings before the Anglo American Committee of Inquiry Jerusalem, Palestine 11th March 1946

20. Ben Guron - The acceptance of partition does not commit us to renounce Transjordan; one does not demand from anybody to give up his vision. We shall accept a state in the boundaries fixed today, but the boundaries of Zionist aspirations are the concern of the Jewish people and no external factor will be able to limit them.

21. Ben Guron - In the name of the Jewish people, I say to you: Even though you are still opposing us, we want you to know that you have not throughout the entire world a more loyal and useful friend than the Jewish people. We will build our country on the foundations of Jewish prosperity and peace. The closer and more quickly we draw together, the better it will be both for us and for you. the Jewish people and the Arab people need each other in the fashioning of their future as free peoples in this part of the world.Public Hearings before the Anglo American Committee of Inquiry Jerusalem, Palestine 11th March 1946

22. Ben Guron - We are convinced with the revival of the Jewish State on the one hand and independent Arab unity on the other, we shall be able to cooperate closely in a spirit of mutual aid, in a true covenant of brothers. (Public Hearings before the Anglo American Committee of Inquiry Jerusalem, Palestine 11th March 1946)

23. Ben Guron - I will speak in terms of commonsense and of history. I say we are here as of right and I believe all those people, first of all the British people and then other European nations and the United States of America, which endorsed the action of Great Britain, for them too, the Jewish National Home was an end in itself. It was not in order that the Jews should benefit Palestine, but it was to solve the Jewish problem. It was to remove a grievance, a historical grievance of the Jewish people against the whole Christian world for many centuries. (at the Peel Commission – 1937)

24. Ben Guron - The first is this-Palestine is the only country in the world that the Jews, not as individuals but as a nation, as a race, can regard as their own country, as their historic homeland, and the second reason is there is no other nation I do not say population, I do not say sections of a people, there is no other race or nation as a whole which regards this country as their only homeland. (at the Peel Commission – 1937)

25. Ben Guron - The debate has not been for or against the indivisibility of Eretz Israel. No Zionist can forgo the smallest portion of Eretz Israel. The debate was over which of two routes would lead quicker to the common goal.

26. Ben Guron - We were expelled from that house, our family was scattered, somebody else took it away and again It changed hands many times and then we had to come back and we found some five rooms are occupied by other people, the other rooms from neglect are destroyed and uninhabitable. We said to these occupants we do not want to remove you, please stay where you are, we are going back to these uninhabitable rooms, we will repair them, and we did repair some of them and settled there. Then some other members of the family are coming back and they want to repair some other uninhabitable rooms, but then these occupants say “no, we are here, we do not want you; we do not live in them, these rooms are no good for any human beings but we do not want you to repair them, to make them better”, and again we do not say to them “leave, it is ours.” We say “You stay, you are there but from yesterday, you may stay please and we will help you to repair your rooms too if you want; if not you can do it yourself. (at the the Anglo American Committee of Inquiry in Jerusalem, Palestine, 11th March 1946)

27. Ben Guron - If you mean to ask why we want to come to Palestine, I have told you it is because we are coming back to our country. (at the the Anglo American Committee of Inquiry in Jerusalem, Palestine, 11th March 1946)

28. Ben Guron - In Arab history there is no such thing as Palestine. Arab history was made in Arabia, Syria, Persia and in Spain and North Africa. You will not find Palestine in that history, nor was Arab history made in Palestine. There is not only however an Arab history; there is a world history and a Jewish history and in that history there is a country, by name Judea or as we call it Eretz Israel, the Land of Israel. We have called it Israel since the days of Joshua the son of Nun. There was such a country in history, there was and it is still there. It is a little country, a very little country, but that little country made a very deep impression on world history and on our history because this country made us a people; our people made this country. No other people in the world made this country; this country made no other people in the world.(at the Anglo – American Committee of Inquiry March 1, 1946)

29. Ben Guron - Jews are coming to Palestine because it is our country, it has been our homeland for 3,500 years. We are here on the basis of the fact that it is the country of our people; we were dispossessed by force and we did not give it up. We are coming back to our home. As soon as a Jew comes into contact with this country he begins to feel as if he has returned. No obstacle should be put in the way of the return of the Jews to Palestine.(United Nations Special Committee on Palestine – 1947)

30. Ben Gurion - I know that there is not another example in history of a people returning to its land after 1800 years, Ben Gurion Then the Lord God will return thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee…And the Lord they God will bring thee into the land which thy fathers possessed, and thou shall possess it”

31. Ben Gurion - Zionists” were members of a movement that sought a return to “Zion” so that we could once again become a normal, independent people, rooted in its homeland, like most if not all other peoples.

32. 32 Netanyahu: Ever since Abraham and Sarah made their journey to the promised land nearly 4,000 years ago, the promised land has been our homeland. It’s the place where Isaac and Rebecca, Jacob, Leah and Rachel carried on their eternal covenant with God.” -

33. 46 Netanyau - 2015: The rebirth of Israel is a testament to the indomitable spirit of my people. For a hundred generations, the Jewish people dreamed of returning to the land of Israel. Even in our darkest hours — and we had so many — even in our darkest hours, we never gave up hope of rebuilding our eternal capital, Jerusalem

34. Netanyau at te UN 2013 We are an ancient people. We date back nearly 4,000 years to Abraham, Isaac and Jacob. We have journeyed through time. We have overcome the greatest of adversities. And we re-established our sovereign State in our ancestral homeland, the land of Israel. -

35. Netanyau at te UN 2013 - Some 2,500 years ago, the great Persian King Cyrus ended the Babylonian exile of the Jewish people. He issued a famous edict in which he proclaimed the right of the Jews to return to the land of Israel and rebuild the Jewish Temple in Jerusalem. That is a Persian decree, and thus began a historic friendship between the Jews and the Persians that lasted until modern times.

36. 54 Netanyau - at te UN 2018 Ever since Abraham and Sarah made their journey to the promised land, nearly 4,000 years ago, the land of Israel has been our homeland. It is the place where Isaac and Rebecca, Jacob, Leah and Rachel carried out their eternal covenant with God. It is where Joshua made us a sovereign nation, where David ruled and Isaiah preached, where the Maccabees fought and where Masada fell. It is the place from which we were exiled and to which we returned, rebuilding our ancient and eternal capital, Jerusalem. The nation-State of Israel is the only place where the Jewish people proudly exercise our collective right of self-determination. -

37. 57 Netanyau - at te UN 2017 Herzl was our modern Moses, and his dream has come true. We have returned to the promised land, revived our language, ingathered our exiles and built a modern, thriving democracy.

38. 62 Netanyau at te UN 2012 The Jewish people have lived in the land of Israel for thousands of years. Even after most of our people were exiled from it, Jews continued to live in the land of Israel throughout the ages. The masses of our people never gave up the dream of returning to our ancient homeland. Defying the laws of history, we did just that. We ingathered the exiles, restored our independence and rebuilt our national life. The Jewish people have come home. We will never be uprooted again. -

39. I am speaking to you from the land walked by Abraham, Isaac and Jacob. I'm speaking to you from the land once ruled by King David and King Solomon. -

40. Netanyahu - A hundred years ago, the Balfour Declaration helped pave the way for the reestablishment of an independent state for the Jewish people in our ancestral homeland, Natanyahu

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43. Netanyahu - And we re-established our sovereign state in our ancestral homeland, the promised land.

44. Netanyahu - But let me first say that the connection between the Jewish people and the promised land has lasted for more than 3,500 years. Judea and Samaria , the places where Abraham, Isaac, and Jacob, David and Solomon, and Isaiah and Jeremiah lived, are not alien to us. This is the Land of our forefathers .

45. Netanyahu - Ever since Abraham and Sarah made their journey to the promised land nearly 4,000 years ago, the promised land has been our homeland. It's the place where Isaac and Rebecca, Jacob, Leah and Rachel carried on their eternal covenant with God."

46. Netanyahu - I feel deeply honored and privileged to stand here before you today representing the citizens of the state of Israel. We are an ancient people. We date back nearly 4,000 years to Abraham, Isaac and Jacob. We have journeyed through time. We've overcome the greatest of adversities.

47. Netanyahu - In Israel, we walk the same paths tread by our patriarchs Abraham, Isaac and Jacob.

48. Netanyahu - It's not easy, because I recognize that in a genuine peace we will be required to give up parts of the ancestral Jewish homeland

49. Netanyahu - Let me first say that the connection between the Jewish people and the promised land has lasted for more than 3,500 years. Judea and Samaria , the places where Abraham, Isaac, and Jacob, David and Solomon, and Isaiah and Jeremiah lived, are not alien to us. This is the Land of our forefathers .

50. Netanyahu - Now this is not easy for me. It's not easy because I recognize that in a genuine peace we will be required to give up parts of the ancestral Jewish homeland.

51. Netanyahu - The attacks against us began in the 1920s, 20 years before the Holocaust. And the undeniable historical fact is that the Jewish people and the promised land go back over 3,500 years-when Abraham, Isaac and Jacob, forefathers of all Jews; David and Solomon, ancient Israel's two greatest kings; and Isaiah and Jeremiah , two of the Jewish religion's greatest spiritual prophets, all lived in what was then Judea and Samaria , which today is called the West Bank.

52. Netanyahu - The connection of the Jewish people to the Land has been in existence for more than 3,500 years. Judea and Samaria , the places where our forefathers Abraham, Isaac and Jacob walked, our forefathers David , Solomon, Isaiah and Jeremiah – this is not a foreign land, this is the Land of our forefathers . (Applause)

53. Netanyahu - The right of the Jewish people to a state in the promised land does not derive from the catastrophes that have plagued our people. True, for 2,000 years the Jewish people suffered expulsions, pogroms, blood libels, and massacres which culminated in a Holocaust – a suffering which has no parallel in human history.

54. Netanyahu - The right to establish our sovereign state here, in the promised land, arises from one simple fact: Eretz Israel is the birthplace of the Jewish People.

55. Netanyahu - These are part of the ancestral land of the Jewish people, the promised land.

56. Netanyahu - This is the inheritance of our ancestors . This is our land.

57. Netanyahu - We are here to stay forever. There will be no more uprooting of settlements in the promised land. This is the inheritance of our ancestors . This is our land.

58. Netanyahu - We are talking about, in fact, areas that are part of the ancestral Jewish homeland . Judea – that's where the word Jew comes from, that's where we have been for thousands of years. The same thing applies to Samaria. These are areas that are very, very precious to us from an historical and national point of view.

59. Netanyahu - This is the Land of our forefathers , the promised land, to which Abraham brought the idea of one God, where David set out to confront Goliath, and where Isaiah saw a vision of eternal peace. No distortion of history can deny the four thousand year old bond, between the Jewish people and the Jewish land .

60. Netanyahu - UNESCO declared the Tomb of the Patriarchs in Hebron a Palestinian World Heritage site. That's worse than fake news. That's fake history. Mind you, it's true that Abraham, the father of both Ishmael and Isaac, is buried there, but so too are Isaac, Jacob, Sarah, Rebecca – Sarah is a Jewish name, by the way – and Leah, who just happen to be patriarchs and matriarchs of the Jewish people. You won't read about that in the latest UNESCO report. But if you want to, you can read about that in a somewhat weightier publication – it's called the Bible. I highly recommend it. I hear it even got 4 ½ out of 5 stars on Amazon. And it's a great read. I read it every week.

61. Netanyahu - I recognize that in a genuine peace, we'll be required to give up parts of the ancestral Jewish homeland . And you have to understand this: In Judea and Samaria , the Jewish people are not foreign occupiers. We're not the British in India. We're not the Belgians in the Congo. This is the Land of our forefathers , the promised land, to which Abraham brought the idea of one God, where David set out to confront Goliath, and where Isaiah saw a vision of eternal peace.

62. Netanyahu - Come to think of it, why not a Palestinian class action suit against Abraham for buying that plot of land in Hebron where the fathers and mothers of the Jewish people were buried 4,000 years ago?

63. Netanyahu - Ever since Abraham and Sarah made their journey to the promised land nearly 4,000 years ago, the promised land has been our homeland. It's the place where Isaac and Rebecca, Jacob, Leah and Rachel carried on their eternal covenant with God.

64. Netanyahu - In Israel, we walk the same paths tread by our patriarchs Abraham, Isaac and Jacob. But we blaze new trails in science, technology, medicine, agriculture

65. Aba Eban - 1952 cccIndeed, it was this huge expanse of Arab sovereignty which stood before the eyes of the United Nations when the question of Israel's right to statehood came before it. The nations of the world pronounced a simple truth. They said, "If it is right for the Arab peoples to possess their vast continent, it cannot be wrong for the Jewish people to enjoy the peaceful possession of its more modest but precious home. It was plain to every balanced conscience that there is no value whatever in an international philosophy which would withhold from Israel in its infinitely smaller domain the privileges and opportunities with which the Arab people is lavishly endowed.

66. Aba Eban - 1953 In the Middle East and Asia, new areas of multiple sovereignty have arisen over great expanses of the world where no independent nations enjoyed their freedom but a few years ago. The Arab people, with eight sovereign States over an area of 1 million square miles. have been the most fortunate beneficiaries of this vast new inheritance of freedom, in which Israel, too, has obtained its mlich smaller but no less cherished part. 2 Aba Eban 1952 Indeed, it was this huge expanse of Arab sovereignty which stood before the eyes of the United Nations when the question of Israel's right to statehood came before it. The nations of the world pronounced a simple truth. They said, "If it is right for the Arab peoples to possess their vast continent, it cannot be wrong for the Jewish people to enjoy the peaceful possession of its more modest but precious home. It was plain to every balanced conscience that there is no value whatever in an international philosophy which would withhold from Israel in its infinitely smaller domain the privileges and opportunities with which the Arab people is lavishly endowed. -

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68. Golda Meir 1958 - our purposes since the establishment of our State have remained unaltered: to rebuild a poor, barren land, to enable the return of an ancient people to its sources.

69. Golda Meir 1959 - 1959 We are a small people which has suffered much in the past, and which is now trying to devote its energies and resourcesto rebuilding our ancien thome... land in which our children could live secure and productive lives. The sterile conflict between our neighbours and ourseves creates an unhappy ana dangerous situation not only for us but for them, too, and for the world at large. We seek nothing from them but the chance to live in amity, and together with them to develop our region for the common good of all those who inhabit it. Golda Meir 1960 - 1960 Meir 1960 126. I speak on behalf of an ancient people whose past for thousands of years has been full of tragedy, racial discrimination and humiliation. It has been engaged in a continuous struggle to preserve its identity and its very survival-a struggle reaching its climax in our own lifetime, in the Nazi design to reach a "final solution to the Jewish problem" by genocide; that is, by the extermination of a whole people. Not for one moment do we intend to forget all that. Nor have we forgotten that our struggle for our rights in Palestine, under what became in effect colonial regime, often took on tragic aspects. Yet, when we today survey our modest achievements, after thirteen years of statehood, we know that they were attained not by grieving; with our memories of the past intact, we bent all our energies on the building of the future.

70. Golda Meir 1962 - 1962 People who came to our shores, driven either by the need for refuge or by the desire to participate in a great endeavour, are not only reclaiming a country but also regaining their human dignity. Those who have come to us from scores of countries, speaking many;. tongues, share the great revival of our Biblical language and our ancient culture. We have received these newcomers With love and devotion, and they have ceased to be destitute refugees and have become a constructive, vital element in our life. Had the Arab nations put their minds and energies into developing their 19.nds,. the refugees who dwell in their midst could; have been drawn.into productive, Jife'and become a: real asset for the development of their countries. That is what happened·.in Israel with the more than one million refugees, of whom over 600,000 came from Arab lands. Golda Meir 1964 - 1964 Israel is not the only nation in the Middle East which has secured its national freedom in the past few decades. The domain of Arab independence stretches through thirteen States across 4 million square miles, with a population of 100 million. This lavish patrimony surely mocks any constant grudge of Israel's corner of sovereignty in 3,000 square miles-fifty times smaller than the domain of Arab independence in population; 500 times smaller in area, What would be the moral status of a world in which so small a people could not pursue its destiny in peace after the agony of centuries past! The Middle East is not the exclusive possession of any single nation. Our region's destiny lies in variety and pluralism, not in centralized domination or uniformity. Of the Middle Eastern States, Israel and seven States of Arab tongue are Mediterranean nations. The Hellenic and Latin worlds, Turkey and Greece, Cyprus and Malta, are washed by the same waters. The Mediterranean basin is a central, compact world congenial to the free interaction of ideas and utterly alien to exclusiveness. In no other part of the globe does a similar variety of conditions exist in such close proximity or in such intensity of mutual influence. It is here that man first considered himself in the light of eternity. It is here that science broke loose from empiricism in search of broad unifying principles. And it is precisely here, amidst all the conditions for a renewed emergence of human vitality, that we find statesmanship still frustrated by unyielding conflict.

71. Golda Meir - 1965 - 1965 "... anti-Semitism, in all its manifestations, past and present, was· a repugnant form of racial discrimination; it was a dangerous social and political phenomenon, and it was a serious obstacle to the establishment of friendly relations and co-operation among peoples. " Golda Meir - 1970 - 1970 Rising now to look upon a quarter of a century in the life of the United Nations, I cannot help but recall that this Organization will always be linked in the mind of our people with the signal role it played in the emergence of modern sovereign Israel, The Organization put the seal of international recognition upon our historic process of return, ingathering, liberation and development-and this we cannot forget, Neither can we forget that the United Nations came into being after the overwhelming tragedy of the Nazi holocaust, which the predecessor of the United Nations, the League of Nations, proved unable to prevent

72. Golda Meir 1958 - Israel, I believe, has honourably striven towards a nationalism which is fruitful instead of sterile, creative instead of destructive. Though we have been obliged to defend ourselves against invasion and attack, our purposes since the establishment of our State have remained unaltered: to rebuild a poor, barren land, to enable the return of an ancient people to its source, to regain our independence and national self-expression, to live in peace with all peoples near and far· and to take our place in the community of free nations. 6 Meir 1959 - We are a small people which has suffered much in the past, and which is now trying to devote its energies and resourcesto rebuilding our ancien thome... land in which our children could live secure and productive lives. The sterile conflict between our neighbours and ourseves creates an unhappy ana dangerous situation not only for us but for them, too, and for the world at large. We seek nothing from them but the chance to live in amity, and together with them to develop our region for the common good of all those who inhabit it.

73. 6 Meir 1959 - Meir 1960 Meir 1960 126. I speak on behalf of an ancient people whose past for thousands of years has been full of tragedy, racial discrimination and humiliation. It has been engaged in a continuous struggle to preserve its identity and its very survival-a struggle reaching its climax in our own lifetime, in the Nazi design to reach a "final solution to the Jewish problem" by genocide; that is, by the extermination of a whole people. Not for one moment do we intend to forget all that. Nor have we forgotten that our struggle for our rights in Palestine, under what became in effect colonial regime, often took on tragic aspects. Yet, when we today survey our modest achievements, after thirteen years of statehood, we know that they were attained not by grieving; with our memories of the past intact, we bent all our energies on the building of the future. Meir -1962 - People who came to our shores, driven either by the need for refuge or by the desire to participate in a great endeavour, are not only reclaiming a country but also regaining their human dignity. Those who have come to us from scores of countries, speaking many;. tongues, share the great revival of our Biblical language and our ancient culture. We have received these newcomers With love and devotion, and they have ceased to be destitute refugees and have become a constructive, vital element in our life. Had the Arab nations put their minds and energies into developing their 19.nds,. the refugees who dwell in their midst could; have been drawn.into productive, Jife'and become a: real asset for the development of their countries. That is what happened·.in Israel with the more than one million refugees, of whom over 600,000 came from Arab lands.

74. Golda 1964 - Israel is not the only nation in the Middle East which has secured its national freedom in the past few decades. The domain of Arab independence stretches through thirteen States across 4 million square miles, with a population of 100 million. This lavish patrimony surely mocks any constant grudge of Israel's corner of sovereignty in 3,000 square miles-fifty times smaller than the domain of Arab independence in population; 500 times smaller in area, What would be the moral status of a world in which so small a people could not pursue its destiny in peace after the agony of centuries past! The Middle East is not the exclusive possession of any single nation. Our region's destiny lies in variety and pluralism, not in centralized domination or uniformity. Of the Middle Eastern States, Israel and seven States of Arab tongue are Mediterranean nations. The Hellenic and Latin worlds, Turkey and Greece, Cyprus and Malta, are washed by the same waters. The Mediterranean basin is a central, compact world congenial to the free interaction of ideas and utterly alien to exclusiveness. In no other part of the globe does a similar variety of conditions exist in such close proximity or in such intensity of mutual influence. It is here that man first considered himself in the light of eternity. It is here that science broke loose from empiricism in search of broad unifying principles. And it is precisely here, amidst all the conditions for a renewed emergence of human vitality, that we find statesmanship still frustrated by unyielding conflict. Golda 1965 - anti-Semitism, in all its manifestations, past and present, was· a repugnant form of racial discrimination; it was a dangerous social and political phenomenon, and it was a serious obstacle to the establishment of friendly relations and co-operation among peoples. .21

75. Golda 1970 - Rising now to look upon a quarter of a century in the life of the United Nations, I cannot help but recall that this Organization will always be linked in the mind of our people with the signal role it played in the emergence of modern sovereign Israel, The Organization put the seal of international recognition upon our historic process of return, ingathering, liberation and development-and this we cannot forget, Neither can we forget that the United Nations came into being after the overwhelming tragedy of the Nazi holocaust, which the predecessor of the United Nations, the League of Nations, proved unable to prevent Golda Meir 1958 - : our purposes since the establishment of our State have remained unaltered: to rebuild a poor, barren land, to enable the return of an ancient people to its sources.

76. Meir 1970 at tge UN: e life of the United Nations, I cannot help but recall that this Organization will always be linked in he mind of our people with the signal role it played in the emergence of modern sovereign Israel, The Organization put the seal of international recognition upon our historic process of return, ingathering, libera.tion and development-and this we cannot forget, Neither can we forget that the United Nations came t - Meir 1970 at tge UN: e life of the United Nations, I cannot help but recall that this Organization will always be linked in he mind of our people with the signal role it played in the emergence of modern sovereign Israel, The Organization put the seal of international recognition upon our historic process of return, ingathering, libera.tion and development-and this we cannot forget, Neither can we forget that the United Nations came t Meir - 1958 at te UN our purposes since the establisl1ment ofour State have remained unaltered: to rebuild a poor, barren land, to enable the return of an ancient peopleto its source Meir - at te UN 1960 Every mOWltain. every valley in our country, as mentioned in the Book of Books, tells of OUT belonging, of our being there. The years of dispersion form one of the most tragic chapters in human history, but also a unique chapter of faith and determination-the story of a wandering people, scattered all over the world, alwayl3 remembering where it came from and never for a moment giving up its hope and determination to return. - Meir - 1958 at te UN our purposes since the establisl1ment ofour State have remained unaltered: to rebuild a poor, barren land, to enable the return of an ancient peopleto its source

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78. Mr. Dayan - 1977 - 1977 The heart of the problem is the Arab refusal to recognize the right of Israel to national sovereignty in the ancient, historical land of the Jewish people. That is the heart of the problem, and until it is overcome the obstacles to ajust and durable peace will remain.

79. Mr. Dayan - 1978 Not only since the founding of the State of Israel put since the very beginning of the Zionist movement our dream has always been of a Middle East in which Jew and Arab would live in harmony and co-operation for the mutual advantage of both peoples. Mr. Dayan 1977 The heart of the problem is the Arab refusal to recognize the right of Israel to national sovereignty in the ancient, historical land of the Jewish people. That is the heart of the problem, and until it is overcome the obstacles to ajust and durable peace will remain. -

80. Mr. Dayan - 1979 at te UN: Jerusalem has known many foreign rulers during the course ofits long history, but none ofthem regarded it as their capital. Only the Jewish people has always maintained it as the sole centre of its national and spiritual life. For thousands of years, Jews have prayed daily for their return to Jerusalem and, for the past century and a half, Jerusalem has had a continuous and uninterrupted Jewish majority -

81. Mr. Levy: (Israel) 1999: With the passing of those previous generations and exiles, we have had the privilege of being deemed worthy to return to Jerusalem, to rebuild the ruins, -

82. Mr. Levy at the UN 1991: The Jewish people is the only people ever to have been exiled again and again, with its faith in its return to its homeland remaining unshaken. The return to Zion in our own times, which has been the objective of the Zionist movement, has resulted in a gathering in Israel of the Jewish people from all over the world.

83. Mr. Levy at the UN 1991: The Soviet Union has unbolted the gates and allowed Jew to return to their ancestral land. A wondrous vision is unfolding before our very eyes: tens of thousands of Jews are regaining their national identity and rejolning their brethren in their homeland.

84. Mr. Levy 1997 at the UN The Jewish people has returned and built up its land. The Jewish people is once again gathering in its ancient home and has succeeded in building a vibrant and democratic society, a flourishing economy, science, research and industry.

85. Mr. Levy at te UN 1999 With the passing of those previous generations and exiles, we have had the privilege of being deemed worthy to return to Jerusalem, to rebuild the ruins, to rededicate the city as a centre radiating with beauty, ...

86. Netanyau at te UN 2013 We are an ancient people. We date back nearly 4,000 years to Abraham, Isaac and Jacob. We have journeyed through time. We have overcome the greatest of adversities. And we re-established our sovereign State in our ancestral homeland, the land of Israel. Some 2,500 years ago, the great Persian King Cyrus ended the Babylonian exile of the Jewish people. He issued a famous edict in which he proclaimed the right of the Jews to return to the land of Israel and rebuild the Jewish Temple in Jerusalem. That is a Persian decree, and thus began a historic friendship between the Jews and the Persians that lasted until modern times.

87. Mr. Levy at the UN 1990 These days Israel is adding a new chapter to the epic of its national regenaration. The Soviet Union has unboltd the gates and allowed Jews to return to their ancestral land. A wondrous vision is unfolding before our very eyes: teens of thousands of Jews are regaining their national identity and rejolning their brethren in their homeland. ID Israel too we are happy about thie transfomation, which has enabled our people to return to Zion.

88. Mr. Levy 1996 at the UN

89. Rarely if ever has any sovereign State been denied the right to freely determine its capital. Israel, the people of peace restored to sovereignty after 2,000 years of exile, has returned to the city of peace, Yerushalayim: Jerusalem. Thereby it demonstrates its unswerving devotion to its ancestral capital to renew its psalm of peace: “Pray for the peace of Jerusalem”. We shall tirelessly dedicate all our efforts to that search for peace.

90. Theodor Herzl - But the only country in the world that irresistibly attracts almost all Russian Jews, with the exception of a tiny minority, is Palestine.

91. Theodor Herzl - All other countries attract only the lost children of Judaism. Only the Promised Land, the land of their ancestors calls to all of them, the faithful

92. Theodor Herzl - The pious Christians of England would help us if we went to Palestine. For they expect the coming of the Messiah after the Jews have returned home

93. Theodor Herzl - If it is God’s will that we return to our historic fatherland, we should like to do so as representatives of Western civilization, and bring cleanliness, order, and the well-distilled customs of the Occident to this plague-ridden, blighted comer of the Orient.

94. Theodor Herzl - The Sultan then asked: “Do the Jews have to have Palestine at all costs? Couldn’t they settle in some other province?” Newlinski answered: “Palestine is their cradle; that is where they wish to return.” The Sultan rejoined: “But Palestine is the cradle of other religions as well.” Thereupon Newlinski said: “If the Jews cannot get Palestine, they will simply have to go to Argentina.”

95. Theodor Herzl - From the Sultan’s circle the follow proposition was advanced: The Sultan could ceremoniously invite the Jews to return to their historic homeland, to establish themselves there autonomously as vassals of the Turkish Empire and in return pay him a tribute (on the basis of which he could then raise a loan).

96. Theodor Herzl - The agreement could take the following form: His Majesty issue a most gracious invitation to the Jews to return to the land of their fathers; this invitation will have the force of law and will be made known to the Powers in advance.

97. Theodor Herzl - In return for a graduated loan of twenty mil- lion pounds sterling, which would be distributed over a number of years, the Sultan would, with previous notification of the Powers, invite the Jews all over the world to return to the land of their fathers where they are to have autonomy and pay him an annual tribute. It is on this tribute that the loan would be based.

98. Theodor Herzl - Hechler had already oriented himself a bit. On the trip from Horitz he composed a letter to the Kaiser, written in English on the stationery of the Vienna embassy, about the return of the Jews. The British official stamp gave the whole thing a vague official character.

99. Theodor Herzl - I shall not write pamphlets, to be sure, but a simple report on what I have tried to do and what I perhaps have been prevented from doing. The book will be called “The return of the Jews,” and everyone will have his place in it.

100. Theodor Herzl - It is about the solution of a question as old as Christianity, a great and beautiful cause, designed to delight the noblest hearts. It is the return of the Jews to Palestine!

101. Theodor Herzl - There is truly something miraculous about the development of the movement for the return of the Jews. Received with enthusiasm by the penniless and young Jews, this idea has already spread around the world, as is evidenced by countless manifestations of support. And at the same time the idea can also serve to resolve the present Turkish difficulties.

102. Theodor Herzl - In contrast, the national Jewish arrangement means-quite apart from the worldwide and promised fulfillment that it em- bodies-a genuine restoration of Turkey. The return of the Jews is the protection of the Christians in the Orient.

103. Theodor Herzl - The only interesting thing about this refusal is the English business-like way in which the “return of the Jews” is mentioned.

104. Theodor Herzl - But the man who brought the daydreams he had while strolling through the Tuilerics gardens and the Palais Royal in June, 1895 to Basel and the Congress may yet sail the Mediterranean Sea as a Jew returning home. But I am as tired as an old man

105. Theodor Herzl - The rich and the “Great in Israel” are actually incurring a fearsome responsibility by leaving me in the lurch. I am a very irrviceable instrument for the return of the Jews-and they let me wear myself out in fruitless exertions. Perhaps 1 shall pass without having secured the project, and then it will be lost.

106. Theodor Herzl - The return of even the semi-Asiatic Jews under the leadership of thoroughly modem persons must undoubtedly mean the restoration to health of this neglected comer of the Orient. Civilization and order would be brought there. Thus the migration of the Jews would eventually be an effective protection of the Christians in the Orient.

107. Theodor Herzl - The journey to the Holy land is now grandly conceived as a pilgrimage on the part of His Majesty. But it can turn out to be more; it can attain to the significance of a historic turning point in the Orient, if the return of the Jews is initiated.

108. Theodor Herzl - July 28, Alt-Aussee While in London I planted jalons [stakes] to enable me to meet with Cecil Rhodes, who may be able to get me the money I need. His South Africans could privately buy up the bonds of the Turkish debt, and then I would tell the Sultan: here is the liberation from the debt in return for surrendering Palestine-and to the Jews I would say: here you have Palestine in return for x plus y, x being the amount it cost the South Africans to buy up the bonds, y the profit they stipulated.

109. Theodor Herzl The pious Christians of England would help us if we went to Palestine. For they expect the coming of the Messiah after the Jews have returned home -

110. Aba Eban - 1952 cccIndeed, it was this huge expanse of Arab sovereignty which stood before the eyes of the United Nations when the question of Israel's right to statehood came before it. The nations of the world pronounced a simple truth. They said, "If it is right for the Arab peoples to possess their vast continent, it cannot be wrong for the Jewish people to enjoy the peaceful possession of its more modest but precious home. It was plain to every balanced conscience that there is no value whatever in an international philosophy which would withhold from Israel in its infinitely smaller domain the privileges and opportunities with which the Arab people is lavishly endowed.

111. Rabbi Fishman - About eighteen hundred years ago century or so after pagan Rome had robbed us of our country a Jewish sage said that Palestine had been given to the Jewish people because it was preeminently suited to its nature and character. The peculiar features and characteristics of this country and its geographical position, surrounded as it is by sea, desert and mountains, made it indeed a fit home for a people of distinctive outlook and spiritual traditions.

112. Rabbi Fishman - Nevertheless he insisted that the Jewish people in the Diaspora was a body without a heart and a soul. He wrote: “Neither in the East nor in the West is there a place of assured hope for us.” There was only one cure he could prescribe for his dispersed people: to return and settle in the Land of Israel.

113. Rabbi Fishman - I would begin by recalling the eternal bond between the Jewish people and this country-the Land of Israel. There is an indissoluble bond between the People of Israel and its Torah (religion), and there is similarly a strong and enduring tie between our People and this land, the like of which is not to be found elsewhere.

114. Rabbi Fishman - Sermons were preached in the synagogues and houses of study concerning the sanctity of the ancestral homeland. Legends and traditions were handed down embodying ancient memories and historical associations.

115. Rabbi Fishman - In every age the leaders of the Jewish people in every land were busily engaged in activities for the benefit of the Jewish population of the Holy Land. There were many movements of re-immigration to Palestine, among the most notable being those of the Jews expelled from Spain and, about 150 years ago, of the Jews of Lithuania, Poland and the Ukraine. All these helped to strengthen the spiritual tie between the Jewish people and its historic homeland, a tie that will never be sundered.

116. Rabbi Fishman - From the time of Joshua to the present day, for a period of 3,318 years I am only stating here what is known to every historian-Jews have lived in the land of Israel in unbroken sequence.

117. Rabbi Fishman - After the destruction of the first Temple by Babylon, and again after the destruction of the second Temple by the Romans, Jews continued to dwell on this sacred soil. Those who were exiled to foreign lands strove at all times to strengthen the Jewish population of Palestine materially and spiritually, and to extend it and ensure its continuance.

118. Rabbi Fishman - I would also point out that since the ancient Jewish Commonwealth was destroyed Palestine has never been an independent State.

119. Rabbi Fishman - After the advent of pagan Rome, which persecuted Christianity as well as Judaism, and which destroyed the Jewish kingdom, our nation was rendered homeless and was scattered all over the globe.

120. Rabbi Fishman - To the world at large the Jewish people after its terrible fall appeared like a scattered flock of wandering sheep. Such would, indeed, have been their fate had it not been for their great past in this country and their unquenchable hope of a coming restoration.

121. Rabbi Fishman - This unique past lived on in the heart of the people and encompassed it on all sides. Every Jew, whoever and wherever he was, heard in the pages of the Holy Writ the mighty voices of the past, the voice of the Almighty issuing from the lips of the Prophets, and beheld the ancient sites of his Holy country. From these he derived his hope and unshakable faith in the future.

122. Rabbi Fishman - In another three weeks our people throughout the world will again mournfully recollect the destruction of our Commonwealth and our Sanctuary. On that day the ninth of Av we observe year after year an annual fast of twenty-four hours, assemble in our Synagogues and mourn the destruction of our land and people. On that day we give ourselves up to weeping and yearning for our homeland. Our people sit with bowed heads on the floor of the Synagogue reciting the Book of Lamentations. They are a timeless reminder of a tragedy the impact of which is felt to this day.

123. Rabbi Fishman - But this agelong mourning is not merely an agonized cry of dejection uttered by a people bereft of hope and a prey to despair. There is in it also a strong note of protest against the civilized world which has failed to extend a helping hand to our martyred people.

124. Rabbi Fishman - The memories of the Zion of the past have implanted in our hearts the hope of the Zion of the future. Zion, the home of the Prophets and the center of Jewish creativeness-has been our guiding star throughout our wanderings in the lands of our exile. From the days of Daniel during the Babylonian Exile to the present day-that is to say a period of 2,300 years-every Jew saying his prayer has turned his face towards Jerusalem. Three times a day, in the course of his religious devotions he stressed the connection between himself and his ancient home, praying for the return of his exiled people. The hope of a revival of Jewish independence in this historic land was the cornerstone of his faith. It was an essential of his spiritual life.

125. i Fishman - There are numerous religious precepts which can be properly fulfilled only in this Holy Land, and even those precepts which we are enjoined to observe in exile cannot be carried out as they should be. The alien environment inevitably exercises a profound effect upon ourselves and our children. The life of the Jews in the Dispersion cannot be one of action, as in the life of any free nation molding its affairs according to its own spirit. Living amid strange environments the Jew has been compelled to adapt himself to the standards and the spirit of others. In spite of himself he had to accept their values and suppress his own national and spiritual characteristics.

126. Rabbi Fishman - In a renewed Jewish national life in Palestine such adaption to others will not be necessary. There the Jews will live an independent, natural and Hebrew life, free from the coercion of foreign rulers and the pressure of alien cultures.

127. Rabbi Fishman - Throughout their exile, Jews have steeped themselves in memories of their homeland.

128. Rabbi Fishman - For hundreds of years religious Jews have observed the practice when building a house, of leaving a patch one ell square unwhite-washed, in memory of the destruction of their country. Throughout the exile every Jew has a handful of earth from Palestine placed in his grave, so that even in death he may be united with his ancient land.

129. Rabbi Fishman - To go and settle in the Land of Israel has always been considered by the Jews as a most meritorious deed.

130. Rabbi Fishman - Throughout the ages we find Jews making efforts to reach the Land of Israel. The spiritual leaders of the people, were among the first to translate that ageless yearning into positive action. On reaching the land of their desire they would write to their people in the lands of their origin, telling them of the beauties of Palestine and urging them to follow in their footsteps.

131. Rabbi Fishman - Up to a few generations ago the journey to the Holy Land was fraught with hardships and dangers. Travelers would spend many years travelling in rickety carts, on ill-paved roads and in unsea-worthy sailing craft. Many would leave their homes and property, their families and friends, to wander from country to country in an attempt to reach the Holy Land. They were exposed to persecution and mockery, an easy prey to robbers and cutthroats. Yet they willingly risked all these privations to accomplish their hearts'desire and for the many who perished on the way the Holy Land was their dying thought.

132. Rabbi Fishman - Those who were fortunate enough to reach their destination arrived for the most part utterly destitute. They lived in great poverty and frequently in fear of their very lives, for conditions were most insecure. It was only because of their great love for the country, because of their conviction that by settling in the Land of Israel they were obeying a major precept of the Torah and hastening the redemption of the land and the people, that they were able to hold out. They accepted the tribulations bound up with life in Palestine in those days with love; and it was they who paved the way for the pioneers of the national revival in modern times.

133. Rabbi Fishman - In our view it is the duty of every Jew to come and live in Palestine; and any regulation restricting the fulfillment of this commandment is not only devoid of legal authority, but positively sinful. This land was once ours and by the grace of Heaven it will be ours again and a new Jewish Commonwealth will arise in it. No power in the world can stop us from returning to this our land.

134. Rabbi Fishman - The religious grouping within the Zionist Movement-it numbers tens of thousands of members-calls for the establishment of the Land of Israel as a Jewish State for religious as well as for political reasons. In its view, the revival of our Religion and the observance of its commandments in their entirety are possible only in an independent Jewish Palestine free from foreign control.

135. Rabbi Fishman - We want our fellow-Jews to live according to our Law and tradition. But we cannot cast off those of our people who do not observe the precepts of their religion: the basic principle was long ago formulated by our sages, who said: "An Israelite who sins is still an Israelite."

136. Rabbi Fishman - Our attitude is clear: the entire people, including all movements and parties, whether they obey the commandments of the Almighty or not, are members not only of one religion, but of one nation. They constitute a single, united nation. We exist not only by virtue of our religion, but also by virtue of our natural inheritance passed down from father to son, by virtue of our homeland, lineage and race. As a nation we have been persecuted; and as a nation we demand the restoration of our homeland, the Land of Israel.

137. Rabbi Fishman - In conclusion, let me state a simple truth. We cannot and do not want to adapt ourselves to an alien life. We cannot and do not want to trade our soul and spirit for civic rights or for all the rights in the world, quite apart from the fact that we do not believe we shall ever achieve complete equality in foreign countries. We do not wish to forego our right to exist as a nation in our own land in accordance with our own traditions. It is utterly absurd to query the existence of a Jewish nation, even if we do speak a variety of languages and are scattered throughout many countries. We have only one homeland in the world-the Land of Israel. We shall never have any other. This is our country, and ours it shall be with the help of Him who chose Zion.

138. Rabbi Fishman - No, in accordance with the Jewish tradition the Jews should return to Palestine before the Messiah comes, and Jerusalem should be a part of Palestine. Only then, after the return of the Jews to Palestine in accordance with the tradition, the Messiah may arrive.